THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *December 16, 1947* — VOLUME LXVI - No. 25

RELIGIOUS NEWS SERVICE PHOTO

The Church of the Nativity in Bethlehem, Palestine

The Lutheran Hour is being broadcast by thirty-six radio stations in the five states of Australia and by three on Tasmania.

El Sereno Lutheran Congregation, Los Angeles, Calif., on Sept. 15 opened the first English District Lutheran school in Southern California. Twenty children are enrolled in Grades One to Three. The present plan is to add one additional grade each successive year. The Rev. W. G. Pultz is the pastor of the church.

Exactly one week after Bethlehem Congregation of Fort Wayne, Ind., had decided to go forward with a $250,000 project involving an addition to, and remodeling of, its present school building, groundbreaking ceremonies took place, only a few hours after the last contracts had been signed. The Rev. A. C. Scholz is the pastor of Bethlehem Church.

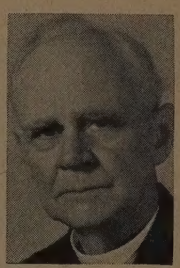
Ten thousand copies of the first Russian Bible published in the United States, together with 5,000 Russian Testaments and the Psalms, 100,000 Russian Gospels, and 1,000 Greek New Testaments, have been presented in New York City to Metropolitan Gregory of Leningrad and Novgorod as a Christmas gift from the American Bible Society to the churches and people of Russia. The Greek New Testaments will be distributed among theological students.

In a ceremony attended by about 500 people Our Savior Lutheran Church, our Negro congregation in Indianapolis, Ind., on Oct. 19 laid the cornerstone of its new church building, which will cost in the neighborhood of $45,000. The building material is Indiana limestone, and the church will seat approximately 250. The federation of eleven Lutheran churches of Greater Indianapolis is sponsoring the project. The congregation has been worshiping in a small rented store since November, 1939, and now numbers 190 baptized and 120 communicant members. Ninety children are enrolled in the Sunday school. The congregation will raise the sum of approximately $4,000 this year.

The American Lutheran Publicity Bureau with headquarters at 1819 Broadway, New York 23, N. Y., last year printed and distributed four million Gospel tracts. The resulting deficit of $3,000 must be met entirely by freewill offerings.

Mr. and Mrs. Emil Malina, Chicago, Ill., on the occasion of their twentieth wedding anniversary made a gift of $1,000 to Lutheran Haven, the home for children and old folks at Slavia, Fla. Mr. Malina is president of Zion Ev. Lutheran Church (Slovak Synod), of which the Rev. John Bajus is pastor.

Chaplain (Col.) Martin C. Poch, Officer in Charge, Planning and Training Division, Office Chief of Chaplains, recently made a ten-day air trip with Chaplain (Col.) Charles I. Carpenter, Headquarters, Army Air Forces. The itinerary included inspection tours of air stations in South Carolina, Alabama, Florida, New Mexico, Texas, Scott Field, Ill., and St. Louis.



Rev. John Darsow, D. D.

The Lutheran Witness in its issue of June 17, 1947, briefly reported that Concordia Seminary had conferred the degree of Doctor of Divinity on the Rev. John Darsow of Anstralia. A recent issue of the *Australian Lutheran* reports that the Doctor's diploma was delivered to the recipient in connection with a divine service in the Minyip church on Sunday, Aug. 31, Dr. H. Hamann delivering the address on the occasion. After the benediction, when the diploma had been placed into his hands, Dr. Darsow replied with a Latin speech.

At a convention held at Copenhagen, Denmark, from Oct. 9 to 16 and attended by forty delegates from Czechoslovakia, Finland, Denmark, France, Holland, Hungary, Norway, Switzerland, Sweden, Scotland, and the United States, a new organization called Diakonia, or International Federation of Deaconess Institutions, was called into being. Its objectives are: To hold conferences open to all who are concerned with deaconess work, to exchange magazines, reports, and literature between the different countries and associations, to have an exchange of deaconesses, to publish a journal on the work and history of deaconesses, to establish a central office, and to assist deaconess homes which are in difficulty.

The Rev. Cl. E. Hoopmann, D. D., president of the Ev. Lutheran Church of Australia, who was a visitor in the United States last summer and attended our Synod's convention at Chicago, arrived safely in his native land on Nov. 6.

Mrs. H. H. Erdman arrived in Hannover, Germany, on Oct. 30 to join her husband, the Rev. Horace H. Erdman, on leave to serve as Director in Europe of the Canadian Christian Council. Mrs. Erdman is an official member of the Immigration Team of the Council and will take an active part in its work. The Canadian Christian Council for the Resettlement of Refugees has received authority from the Canadian Government and the British Zone Military Authorities to arrange for the emigration of refugees in Germany to join their relatives in Canada. To date eighty-five per cent of the prospective immigrants contacted are Lutherans.

A special committee of four men has charge of the European relief work carried on by St. Peter Ev. Lutheran Church, Arlington Heights, Ill. From October, 1946, to October, 1947, the congregation's total cash contributions for this work amounted to $1,886.98. A total of 424 packages were shipped to Europe, 262 of these being food packages ordered through our St. Louis office and 162 clothing packages sent directly to twenty-five families which the congregation had adopted. In addition, 1,850 pounds of clothing and 130 pounds of books were shipped in bulk to St. Louis for inclusion in shipments to Europe. In March, 1946, a bulk shipment of 3,200 pounds of used clothing had already been sent through Easton, Pa., to Germany by the congregation.

The mission program of First Lutheran Church, Ponca City, Okla., this fall included a course of eighteen lectures, given on Sunday, Monday, and Thursday evenings, in which the pastor, the Rev. Paul G. Barth, presented a comprehensive course in Christian doctrine. As a preliminary, three mailings with tracts went to 800 unchurched families, and members of the congregation made about 300 calls. On Sunday, Oct. 19, the day of the first lecture, a large advertisement, three columns wide by seventeen inches, in the *Ponca City News* brought to public attention the time and the nature of the lectures and extended an urgent invitation to all to attend. At the first six lectures the average non-Lutheran attendance was forty-eight, and ninety-nine unchurched were reached. G. V. S.

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.25 per annum anywhere in the world, paryable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

Direct requests for **CHANGE OF ADDRESS** and all other business matters to **CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.** Three weeks' notice required. Changes cannot be made without old address as well as new. Pleace furnish an address stencil impression from a recent issue if you can, and note postal zone number for your new address if city requires it

PRINTED IN U. S. A.

Volume LXVI
No. 25

THE LUTHERAN Witness

December 16
1947

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Editorial

"Thy Testimonies Are Very Sure"

The Gospel for the Sunday after Christmas, with its brief glimpse into the infancy of our Lord, follows upon the account showing His submission to the Law in His Circumcision and Presentation. The Epistle states that He was "made under the Law to redeem them that were under the Law that we might receive the adoption of sons." Thus the great purpose of the Incarnation is brought into the scope of the Church's study and meditation at this time. God's Son Himself came down from heaven to be our Redeemer. He whose testimonies are very sure, He whose throne is established of old (Introit), who is from everlasting, who is clothed with majesty and strength, who is the almighty Word by whom all things were made — He becomes flesh, humbles Himself, and is made under the Law to save us. That Law, which we could not keep and which would condemn us, He keeps in our stead and merits for us the adoption of sons. The alternate form of the Introit adds a striking sentence from the Wisdom of Solomon (18:14-15): "When all was still, and it was midnight: Thy almighty Word, O Lord, descended from the royal throne." This sentence emphasizes the contrast between the Old and the New Covenant. It refers to the midnight in Egypt when the angel of the Lord slew the first-born in the Egyptian homes. Then the almighty Word descended in judgment on a stiff-necked people. On Christmas night the almighty Word descended from the royal throne in order to seek and to save that which was lost. With deep gratitude therefore we should pray this Introit:

Thy testimonies are very sure: holiness becometh Thy house, O Lord, forever. Thy throne is established of old: Thou art from everlasting. When all was still, and it was midnight: Thy almighty Word, O Lord, descended from the royal throne. The Lord reigneth, He is clothed with majesty: the Lord is clothed with strength, wherewith He hath girded Himself.

W. G. P.

Successful People

In using the term "successful people," we refer to those persons who really accomplished things worth while. Such a man was Moses. And yet, this Moses during his lifetime suffered much. His experiences were at times so bitter that his courage and faith were tested to the utmost. From being a prince in the house of Pharaoh he was driven out to be a fugitive. Having been educated in all the learning and wisdom of the Egyptians, he had to spend many years as a mere cow hand. His wife Zipporah upbraided him. Later on his brother and sister denounced him. Few men have endured so much and faced so many obstacles as Moses, and yet Moses was one of the most successful of men.

David was treated with ridicule by his own brothers, was discouraged by his king, was driven out to be a fugitive, and was called a runaway slave. His own followers threatened to stone him, and yet scarcely any man has been as successful as David. Paul the Apostle was handicapped by bodily deformity, sickness, suffered from misunderstanding by friend and foe, languished in prison, and was finally beheaded. But few men have been as successful as Paul. Luther was condemned by the highest courts in Church and State. He was maligned and slandered as few men are. Former friends turned his enemies. He suffered from painful bodily illness. But if any man has accomplished more than Luther during the last 1,000 years, we haven't heard of it. We could expand this list, but this ought to suffice to impress us with the fact that temporary, even prolonged suffering, persecution, hatred, unpopularity, and other handicaps should not discourage those who are faithfully serving that Lord whose name is above every name and who has said to His faithful followers: "Where I am, there shall also My servant be."

S.

Union — Not That Way

The *Australian Lutheran* of August 13 contains an editorial entitled "A Rebuke." The rebuke is addressed to "the misguided person who recently sent a printed circular to the officials of both Lutheran Churches under the caption: 'To Lutherans of Both Synods.'" Reference is to the two Lutheran bodies of Australia, who have gone their separate ways for many decades. The editorial, signed by Dr. Darsow, takes issue with the writer of the pamphlet for quoting the words of Elijah: "How long halt ye between two opinions?" — implying that both synods do not know whether their doctrine is the truth. Next it is suggested that the two Churches compose their differences by drawing lots (quoting Acts 1:23 f.). Finally, the appeal for unity among Lutherans is made by quoting Psalm 133:1: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" — as if such unity could be achieved by drawing lots.

This instance of seeking union the wrong way is interesting for two reasons. We have here for once an example of a plea for a unionistic peace, for fellowship relations based on indifference to doctrine. And this example comes from Australia. Our hope for a larger unity among American Lutherans is based on the fact that there is today a demand voiced by representatives of all the greater Lutheran bodies *that there must be unity before there can be union.* To represent the churches not affiliated with the Synodical Conference as willing to make peace on any terms, regardless of differences in public teaching, is a false picture. The evi-

dence points the other way. Even among Lutherans who do not share the Missouri Synod's principles regarding church union, as voiced again at the Chicago Convention, there is a willingness to remove divisions and offenses, and to be guided in this by the divine Word. No one can predict the developments which the next years will bring. That the Holy Spirit will bless negotiations between those who seek earnestly to establish peace on the basis of the clear teachings of Scripture — of that there can be no doubt. G.

The Synodical Name

The proposal that Synod's name be changed to: *The Lutheran Church — Missouri Synod* was published in three consecutive numbers of the LUTHERAN WITNESS during the fall, the last appearing Oct. 7. The Constitution says that votes of dissent must be filed with the Secretary of Synod within a period of six months after the date of the third publication. This makes the final date April 7.

Dr. J. W. Behnken appended the following note: "Congregations in agreement with the name proposed by the recent convention need not report. However, any congregation not satisfied with the name proposed may file its vote of dissent with the Secretary of Synod, Dr. M. F. Kretzmann, 309 South Oak St., Kandallville, Indiana, within the time limit mentioned above."

The convention which voted the submission of this change at Chicago by a two-thirds majority was aware of the suggestions that certain other names be adopted, but resolved to submit the name suggested at Saginaw three years previously, with the substitution of a dash between the two members of the name submitted (the name suggested 1944 had a comma).

Whether the dash is an improvement on the comma the Editorial Staff of this paper is unable to decide. At a recent meeting of the Editors, the sentiment was that THE EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES is a pretty good name, at least better than *Lutheran Church Missouri Synod*, whether with dash or comma. G.

The Marriage of the Princess

Who did not read all about it? There were those who inquired whether she was to promise to obey her husband. Remember, she is to be queen, and he is to have nothing to do with the government. He is simply the husband of the queen. When her decision was requested concerning the word *obey* in the wedding ceremony, the princess insisted that the word remain in the vow. When both husband and wife are willing to obey God, this word *obey* in the bride's troth creates no difficulty. Of course, where husband and wife are determined not to obey God, then it makes very little difference whether that word remains or is omitted. The whole discussion concerning this word *obey* in the vow of the bride is an indication of the folly of humankind. It is just as foolish as a discussion on whether the women should be surgeons and the men should be nurses. Sin makes all relations between man and man, between husband and wife, between children and parents, difficult and full of danger. Those who entrust themselves to the guidance of the Good Shepherd will find the path not always rosy, but safe and "leading unto life."

The press also reported that the young couple attended church on the first Sunday of their wedded life. The preacher for the day had a very appropriate text: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18), in which we are instructed to remember that "the world passeth away and the lust thereof, but he that doeth the will of God abideth forever" (1 John 2:17). According to these reports this young couple present a model for their millions of subjects. S.

The Law Is Not a Creed

Again and again someone will tell you that his creed consists in the Ten Commandments. Lately someone in a polite way insinuated that the creed of Christians is not effective — as for him, he believes in the Ten Commandments. The Ten Commandments are his creed. The man did not realize that he was talking absolute nonsense. And yet we have heard any number of people tell us that their creed consists in the Golden Rule or that they believe in doing to others what they wish others to do to them. People who make such statements should study St. Paul's Letter to the Galatians, wherein God tells us that *the Law is not of faith*, but the man that doeth them shall live in them (Gal. 3:12). What do you think the judge would say to a man who, being convicted of a crime, tells the judge that he believes in doing right, that he believes in obeying the law? The judge would impress upon that man that not faith in the laws will clear him, but obedience to the laws. The law requires not faith but obedience. Believing in the Ten Commandments or in the Golden Rule helps nobody. If you have selected the Law of God as your way of life, then God requires of you that you obey these Commandments — not simply believe in them, but obey them always at all times.

The *Gospel*, however, is offered to our *faith*. The Gospel benefits those who believe in it. It does not require us to do anything, but to accept it and to rejoice in it by faith.

When the keeper of the prison despaired because his conscience condemned him, Paul offered him the Gospel of Jesus Christ and told him to believe in that. It is important that both we ourselves remember that the Law is not of faith, but must be obeyed, and that the Gospel does not require certain works of us, but is offered that we may accept it by faith and rejoice in the unspeakable riches which we obtain thus through faith in the blood of Jesus Christ.

By the way, it would be an excellent thing for every Christian to study again St. Paul's Letter to the Galatians. That letter is a real gold mine for the soul. You should read and reread it till you are filled with its power and light. S.

Community Interest and the Church

Whether we like it or not, the community concerns itself with our church, and our church should be concerned about the community. It will not do so to stress the separation of Church and State as to exclude interests in State and community from the duties of the Christian. In the Southern California District the Lutheran Laymen's League has appointed a Committee of Political Information. For the formation of such a committee two reasons are offered. In the first place, say these laymen, it is not possible for the average voter to acquaint himself with the facts concerning constitutional amendments, legislative bills, and candidates for public office so that he may vote in such a manner as to benefit the people of the State as a whole. In the second place, there is need of offering suggestions

on the basis of such facts from a Christian viewpoint. Accordingly, the L. L. L. of this District organized a Committee of Political Information, with the following directives:

The duties of this committee shall consist of ascertaining the facts in regard to Constitutional Amendments, Legislative Bills, and Candidates for Public Office, and reporting these facts to the members of the Southern California District of the Lutheran Laymen's League. The Legislative Bills studied shall be those of particular importance to the Public as a whole, while all Constitutional Amendments, being of major import per se, shall be reported upon. In regard to Candidates for Public Office, only such Candidates as directly affect the people of the State as a whole, or those in the area covered by the Southern District of the Lutheran Laymen's League shall be reported upon. Should the facts, in the judgment of the Committee, be of such import that an opinion seems necessary, such opinion may be given.

Similar committees have been functioning in other areas for quite a number of years. They betoken an intelligent and friendly interest of Lutherans in the affairs of their country. G.

The Road Goes Through Wittenberg

There is in American Protestantism a search for a unifying principle by which Protestant Christianity may be strengthened for the coming conflict with the Catholic Church. And the amazing thing is that both in liberal as in conservative groups the conviction today is being loudly voiced that the greatest strength of Protestantism is to be sought in the life of Martin Luther and in the fundamental truths for which he stood. The significance of Reformation Day rallies and joint services among the Reformed has been pointed out in these columns. Now comes a booklet published by an official board of the Methodist Church entitled *A Protestant Primer*, dealing with this same problem and commending a thorough study of the principles of the Reformation as the only effective means of meeting Rome. Reading this book closely, we find that the road goes *through Wittenberg*. It is not the Reformation of Zwingli and Calvin, but the Reformation of Martin Luther that has given Protestantism the spiritual strength by which it alone can survive. The story of Luther's life is told in three stirring pages, and his teachings are again stressed in the discussion of the essential doctrines for which Protestantism stands. The author, the Rev. Clarence Seidenspinner of Racine, Wis., denounces the heresy of Arius (held by all Modernists today) as "the most dangerous of all," points out the errors into which the Medieval Church fell, and asserts the principle of justification by faith as a fundamental thought of all Protestantism. He quotes beautiful sayings of Luther on this point and reminds us that the father of Methodism, John Wesley, was converted by Luther's discussion of this doctrine in his preface to the Epistle to the Romans. Also Luther's concept of the Bible as "the final and sole authority necessary for man's salvation" is properly stressed. This pamphlet sells at four copies for a dollar, and the publisher is: Tidings, 1908 Grand Ave., Nashville, Tenn. G.

Homes for the Aged

Among the eleemosynary institutions which Christian people establish and maintain are also homes for the aged. When men and women have grown old, are no longer able to earn their own living, and have no children to care for them, these homes provide a pleasant place with Christian surroundings where they can live out the remaining years of their life on this earth. Children who can take care of their old parents should not use these homes as a convenient place to put away an old father or mother because the children prefer not to have the old folks around or will not be bothered with caring for them. In his Large Catechism Luther says: "Learn, therefore, first, what is the honor towards parents required by this commandment, to wit, that they be held in distinction and esteem above all things, as the most precious treasure on earth. Furthermore, that also in our words we observe modesty toward them, do not accost them roughly, haughtily, and defiantly, but yield to them and be silent, even though they go too far. Thirdly, that we show them such honor also by works, that is, with our body and possessions, that we serve them, help them, and provide for them when they are old, sick, infirm, or poor, and all that not only gladly, but with humility and reverence, as doing it before God. For he who knows how to regard them in his heart will not allow them to suffer want or hunger, but will place them above him and at his side, and will share with them whatever he has and possesses." What Luther says is in accordance with the directions which God Himself gives us in His Holy Scriptures: "Hearken unto thy father that begat thee, and despise not thy mother when she is old," Prov. 23:22. "If any widow have children or nephews, let them learn first to show piety at home and to requite their parents, for that is good and acceptable before God. But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged, that it may relieve them that are widows indeed," 1 Tim. 5:4, 8, 16. All this is briefly comprehended in the commandment: "Thou shalt honor thy father and thy mother." J. H. C. F.

There Teachers Are Respected

In her delightful and instructive book on Norway, titled *Mission to the North*, Mrs. F. J. Harriman writes: "School teaching in Norway is one of the exalted professions." And then she goes on to tell her readers about the excellent public school system of Norway and the general diffusion of education. More than that, her entire book shows that she was impressed with the people of Norway, their culture, their honesty, and the general regard for duty and honor. She praises the teachers, their wholehearted devotion to their work. She tells us that they feel themselves responsible for turning out good citizens who unite independence of thought with loyal attachment to their country and government. Nor does she fail to tell of excellent products which these schools turn out. She was surprised to find no slums in the large cities of Norway. While reading her testimony and explanation, we dare not forget that practically all the children of Norway learn Luther's Small Catechism. Would that among us Americans, especially among us American Lutherans, the esteem for the profession of teaching might increase, so that teachers would be encouraged to look upon their profession as their life's work and that those whom they serve would "esteem them very highly in love for their work's sake." Nicodemus pointed to the exalted position of Jesus when he said to Him: "We know that Thou art a Teacher come from God" (John 3:2). Of the Holy Spirit, Jesus tells us: "He shall teach you all things" (John 14:26). This Holy Spirit is using our teachers of God's Word to do His work. God bless our teachers! S.

A Saxon Christmas

By PAUL H. BURGDORF, Clinton, Iowa

It is Christmas in the Saxon parsonage at Langenchursdorf, in the year of our Lord 1814. The village pastor, Gottlob H. W. Walther, and his pious wife have gathered their family about them for the customary celebration. One by one, the children — of whom there is an even dozen eventually — are called on to recite some appropriate verse. Already the seven older children have had their turn, and now little three-year-old Carl Ferdinand is asked to give an account of himself. As all wonder what he is going to say, he begins with simple, childlike piety to repeat the familiar lines:

Jesus' blood and righteousness
My beauty are, my glorious dress,
Wherein before my God I'll stand
When I shall reach the heav'nly land.

The father, elated, gives his little son a three-penny piece. And this in turn makes a deep impression on little Ferdinand. For, he thinks to himself, his Christmas "piece" must indeed be a fine thing, since it moves his father to present him with such a handsome gift. The memorable hymn stanza, now treasured by him, accompanies him through life. Even in his student days, when a rationalistic environment exerts its influence on him, he cannot rid himself of it. And indeed, who will say just how far-reaching that little passage, learned in childhood, proved to be in its ultimate reaches in the life of the now celebrated Dr. C. F. W. Walther of Centennial remembrance?

Dear friend, how is Christmas celebrated in your home? Is your celebration such a one as to keep Christ in Christmas, to give Him His true place in your home, to perpetuate Him in the hearts and lives of your little ones? Is it such a celebration as was customary in the good old days of the fathers, such as made your childhood days in the home of pious and wise parents happy days, such as is worthy of a Christian?

What is the general atmosphere of your home? Is it such as to show that you are fully conscious of the importance of its influence in the life of your children? Is yours a lively realization that your home is the first and fundamental pillar upon which the whole subsequent character of your children will rest, that church, school, state, and society can at best but supplement or modify the training received there?

Do you realize the important influence even a single Bible passage, or hymn stanza, or other apt verse, impressed in earliest childhood, can exert for life on the pliable soul of your precious child?

God give us truly Christian homes and, in those homes, truly Christian Christmas celebrations!

My Visit in Bethlehem

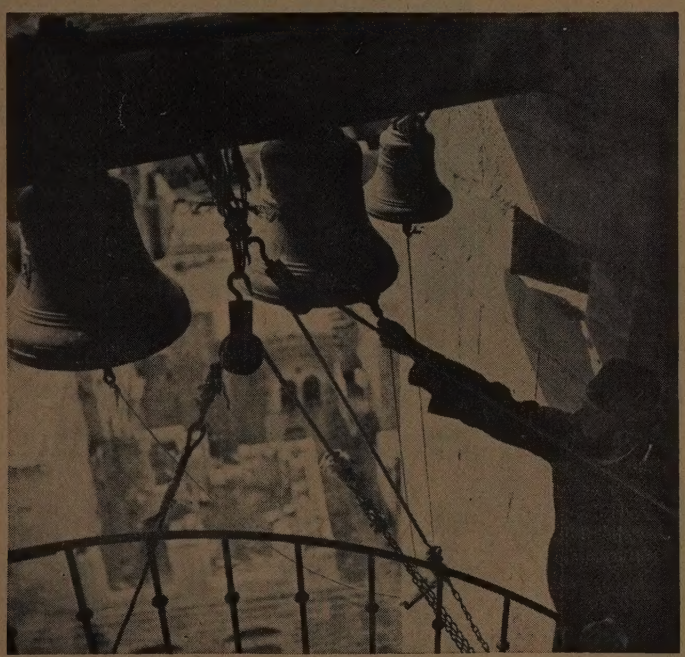
By WILLIAM ARNDT, St. Louis, Mo.

It provides a genuine thrill for one who loves the Gospel narrative of Christ's birth to travel from Jerusalem to Bethlehem — a thrill which we, the members of the Church-Craft Pictures Expedition, experienced about nine months ago. Bethlehem lies six miles south of Jerusalem; frequent bus service is available. The road runs along the top of a ridge from where to the east one sees the startlingly bizarre formations of the Wilderness of Judea, the deep depression of the Jordan, and the Dead Sea, and beyond it the bleak mountains of Moab, while to the west extends the hill country of Judea, with many further ridges and valleys till the coastal plain of the Mediterranean is reached. This is the road, one keeps on saying, where Mary and Joseph traveled in one of the most momentous journeys of human history and where, sometime later, the pious Magi, the Wise Men of the East, pursued their way, directed by King Herod, to go to Bethlehem. A cistern is passed which is called the Well of the Magi. By and by one comes to Rachel's Tomb, the place, so tradition says, where with bitter tears Jacob buried his favorite wife. The town of Bethlehem lies on a hill and can be seen from a considerable distance. The hillsides, descending steeply, are covered with amazing terraces, where the industry and ingenuity of farmers and gardeners have contrived to plant olive trees and thus to wrest fruit from the reluctant soil. Bethlehem has about ten thousand inhabitants, most of whom are Christians. It is a pleasant place to visit; the streets are fairly clean, and the people are thrifty. An industry of theirs which is famous is that of manufacturing mother-of-pearl articles which can serve as souvenirs.

There are various places of deep interest in Bethlehem; for instance, the schools conducted by churches and mission agencies; but, like most other visitors, my companions and I made our first and main objective the Church of the Nativity, which, as an old tradition says, marks the spot of our Savior's birth. Though I had seen pictures of it quite often, its appearance surprised me. A strange building it is, or, to be more precise, I ought to say it is one unit in a strange complex of buildings. Three convents have been joined to it, on the one side those of the Greek Orthodox and Armenian Churches, on the other that of the Roman Catholics. In front of the church proper there is a large court with a stone pavement. Facing the church, one sees a high formidable wall. It looks more like the side of a castle than the front of a house of worship. Once upon a time it had windows, but these now are closed with masonry. The strangest feature of all is that, as one glances at the front superficially and from some distance, it seems to be without an entrance. Closer inspection reveals that formerly there were three doors, two of which have been walled up entirely, while the third, the only entrance, has been made so narrow and low that only one person at a time can enter and, if of normal height, must stoop to pass inside. In explanation the visitor is told that in the heyday of

Turkish control, when the portals were all open, and at that high and wide, Mohammedan fanatics were wont rudely to ride into the church on horseback and cause whatever vandalism they could. To prevent such outrages, the alterations described were made.

As one steps inside, it becomes apparent that here there is a very old building. In fact, the assertion is made by specialists that this church is probably the oldest one in all Christendom. Constantine the Great, the first Christian emperor, erected a basilica (a type of early Christian church) on this site in 330 A. D., and while in the course of time changes and improvements have been made, the structure deserves to be called, and strikes one as, truly venerable. On the walls are costly mosaics, exhibiting clear evidences of high antiquity. Four rows of pillars extend through the length of the church, which, like most of these old churches, is without pews. Opposite the entrance is a highly ornamented altar.



The Bells of Bethlehem, Church of the Nativity
RELIGIOUS NEWS SERVICE PHOTO

On both sides of this altar there is a stairway, by means of which one descends to a grotto, which is said to be the place where the holy event of the birth of the Savior occurred. We were without a guide, a circumstance which we preferred because we could indulge altogether in our own meditations. The grotto, or cave, of the Nativity is a small room, thirty-three feet long, eleven feet wide, and ten feet high. On one side is a niche, which is brightly illuminated by lamps which are constantly lit. A silver star has been put into its pavement, and around the star, in Latin, one sees the words: "Here of the Virgin Mary Jesus Christ was born." The cave is provided with marble walls, and many other ornaments are to be seen. Opposite the niche, in the side of the grotto, there is a little hollowed-out place which is said to be the manger where Mary laid the Christ Child.

Everybody inquires whether this locality fits the brief reference of Luke 2:7 to the birthplace of our Lord: "And she brought forth her firstborn Son and wrapped Him in swaddling clothes and laid Him in a manger; because there was no room for them in the inn." In my opinion there is no conflict between the assumption that this grotto is the place where Jesus was born and the account of St. Luke. The "inn" of the Gospel narrative may have used this cave as a place where the animals of guests and travelers were kept, and where, since no other quarters were available, Mary and Joseph had to look for shelter and a resting place. As early as the middle of the second century the statement is made by a competent Christian writer, Justin Martyr, that Jesus was born in a cave. Constantine would not have built his basilica on this spot if there had not been an old tradition that here the Son of God was born. The Christian visitor will think of the words of St. Paul: "For your sakes He became poor that ye through His poverty might be rich."

Not far away from this grotto is the famous cave where St. Jerome, the old Church Father, lived and worked for many years and where he is said to have produced the Latin translation of the Bible known as the Vulgate. In other caves are shown his tomb and those of some of his friends.

A visit to Bethlehem is not complete without a trip to the Shepherds' Field, about one and one-half miles away from the Church of the Nativity. We made this trip in an auto. Having come to the edge of the town, one descends sharply till a plain is reached, which lies approximately five hundred feet lower than the center of Bethlehem. It extends for several miles both in length and in width. At the time of our visit golden grain covered the fields, and we thought not only of the shepherds, but likewise of Ruth the Moabitess, who in this region, on the field of Boaz, gleaned ears of corn, that is, wheat. A subterranean chapel is found here, where at Christmas time services are held commemorating the angel's proclamation: "To you is born this day in the city of David a Savior, which is Christ the Lord." These glad tidings reverberated in us when we returned to Bethlehem and Jerusalem.

Latest World Relief News

The Food Package Service Department of the Emergency Planning Council has bought for December food packages 40,000 pounds of raisins, 50,000 pounds of shortening, 40,000 pounds of rice, and an equal amount of flour. Any contributor of a $7.50 "unit" for Europe will send one of these food packages to one of the 60,000 names in our files. Make all checks and money orders payable to W. H. Schlueter, Treasurer.

The "100,000 Bundles for Christmas" drive which has been introduced into our schools, Sunday schools, and part-time training classes, is well under way. Over 100,000 brochures for this drive have been ordered by our congregations, and children are busily engaged throughout the country wrapping thousands of bundles for children in stricken lands.

E. P. C. has sent over 140,000 pounds of freight shipments to Europe during the past three months. During the same period of time 70,000 food boxes to people abroad have been sent.

All European names in the E. P. C. files are "screened." Our screening process is a very thorough one, whereby any possibility of racketeering and waste is carefully checked. Four men, in the various zones of occupation, are especially designated for the task of investigating every name before submitting that name to the E. P. C. files for relief aid. In this way we know that every family and every individual has been investigated and is found worthy of support. All other names that come to the E. P. C. office by means of letters or recommendation are first processed along these lines, unless sufficient information is on hand to warrant immediate acceptance.

Six large boxes of toys were recently received from one congregation as a gift to European children. All toys were neatly wrapped in colorful Christmas paper, even with little Christmas tags attached.

E. W. G.

SHARE YOUR CHRISTMAS

DEAR FELLOW CHRISTIANS:

We Americans, also we of the Missouri Synod, shall celebrate Christmas most lavishly. Our prosperity will be reflected in the many Christmas presents given and received.

The European Christmas will be so different from ours. Homes in the cities that escaped total destruction, rooms that afford some protection against the elements, are dreadfully overcrowded. I saw as many as fourteen adults living in one large room. The rooms are often dark, dingy, and cold. Some of the pastors living in Eastern Germany told us that fuel rations amounted to four hundred pounds per family for the approaching winter. Even people who lived over coal mines and worked in the mines fared no better.

A lack of clothing, underwear, shoes, and stockings aggravates the situation. How will the men and women and children keep warm? Some have decided to stay in bed as much as possible. However, some have only the most meager covering for their crude and hard beds.

Then there is definite undernourishment. I know that some have visited Europe and published reports which contradict this claim. Evidently they did not see the people, especially the children and older people, whom we saw in Boulogne, Paris, Frankfurt, Munich, Hamburg, Hannover, Berlin, etc. Children are so much underweight, so hollow-eyed, so small for their age. Tuberculosis is making deep inroads. Old people are suffering. Hundreds of thousands, yes, millions are clamoring for food and clothing and shelter.

But why continue? Are not our packages of food

and clothing reaching their destination? Are they not doing some good? Yes indeed! We heard hundreds of touching expressions of gratitude. "Thousand thanks for the food packages!" "You kept us alive." "They were miracle packages." A prominent bishop told us: "Next to God we owe it to the Missouri Synod that my wife is alive today." A professor's son told us gratefully: "This fine suit I am wearing comes from Fort Wayne." Pastors and laymen, men and women, showed their suits and dresses and overcoats and said: "I received this from your people in America." Pastors in great numbers informed us that their people had instructed them to thank the Missouri Synod.

If only our people could see and hear what we saw and heard, every one of us would gladly share his Christmas by giving units for relief in the war-torn areas. None of us would feel right about celebrating Christmas unless he had shared with those who are so desperately in need. I am sure that it would not be necessary to prepare any plea for the cause. Voluntarily the gifts would flow. Our own Christmas celebrations would then be all the more sincere and joyous. At Christmas, God gave Christ to us, so sorely in need of the Savior. At Christmas let us give, out of love to Christ, to those who are so sorely in need.

J. W. BEHNKEN, *President*

Make all contributions of check or money order payable to: W. H. Schlueter, Treasurer, and send to Emergency Planning Council, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

ANSWER THEIR PRAYERS *with* $7.50 Units

What Sort of People . . .

By RICHARD R. CAEMMERER, St. Louis, Mo.

In the Advent season we talk a great deal about the Second Coming of our Lord.

As Christians review the somber list of signs heralding the Return, some of them shiver under a pang of fear. The story of Christ's Return and the final Judgment makes them tremble at the thought of eternal agony.

Others have quite a different reaction. They have heard the story before; they have heard it for many years. It is the sort of thing they listen to in a church. It is supposed to do them good to listen to it. Shortly the service will be over, and they will think on other things.

Both of these reactions are faulty. The Word of God is full of reminders of the end of all things. The Savior attaches some of His most earnest teachings to the forecast of His Return. The Epistles are heavily freighted with concern for the Second Coming. It is hardly the intention of the Word of God that this doctrine should contribute merely to a vagrant emotion or religious observance. What should the teaching of the Word of God about the Second Coming do for us in this Advent season? What should it do for us in this troubled winter of 1947?

One set of instructions about the Return sounds the note of final victory. "So shall we ever be with the Lord" (1 Thess. 4:17) — there is the trumpet keynote of this teaching. The Second Coming ushers in a time which is worth waiting for and is the one thing worth waiting for and living for — the everlasting life with God in heaven. In days when civilization and even nature seem thoroughly unstable, in days when life and happiness of every person and family are tested to the breaking point, it is a great thing to be sure that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8:18).

But even that counsel has a curious fact about it and one which it shares with all the rest of the teaching of the Bible about the Second Coming. It bids the Christian not simply to escape, but it seeks to equip him with a present power! When the Christian looks forward to being with God and Christ forever, he becomes a different man *now!*

There is the curious and compelling truth in the vast bulk of the Bible's revelation of the Last Day: it seeks to equip and enlarge the Christian for his life now. "Come behind in no gift; waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:7). "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the Day of God" (2 Pet. 3:11-12). What manner of persons! What sort of people! Not only *then* but *now!*

Look at the Savior's instruction first of all. He tells us the story of the Last Judgment (Matt. 25:31-46) — and what is the core of the lesson which He drives home? "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." He supplements His instruction about the Last Day with a series of parables (Matt. 24:42—25:30). And what is their burden? The Christian should be faithful — before the Coming; the Christian should be watchful and provident for the supply of faith and hope — before the Coming; the Christian should be busy and fruitful in the Lord's tasks — before the Coming!

Look at the counsel of the Epistles. "Now it is high time to awake out of sleep . . . let us walk honestly, as in the day . . . put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:11-14). "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:57-58). "Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:15-18). "Rejoice in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:4-6). "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our Life, shall appear, then shall ye also appear with Him in glory. Mortify, therefore, your members which are upon the earth . . . put off all these, anger, wrath, malice, blasphemy, filthy communication . . . put on the new man" (Col. 3:2-10). "Ye are not in darkness that that Day should overtake you as a thief. Ye are all the children of light and the children of the day . . . therefore let us not sleep as do others, but let us watch and be sober" (1 Thess. 5:4-6). "We beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto Him, that ye be not soon shaken in mind or be troubled neither by spirit nor by word, nor by letter as from us, as that the Day of Christ is at hand (2 Thess. 2:1-2).

What is the import of all of this? Simply this: through all of the Word of God concerning the Second Coming of our Lord runs a tender but persistent endeavor to keep the Christian from bogging down in the flesh, in the lusts and the materialism of this present world. One of the marks of the coming of the Last Day is the preoccupation of human beings with the things of the flesh and consequently the terrific lure of the material and sensual (Matt. 24:1-42). Even those writers who are not driven by the desire to protect the Christian heart are profuse in their descriptions of the materialism, sensuality, drunkenness, greed of our time. The tests of the last days and the promise of the Last Day are Christ's own way of shaking the stupor of our environment out of our eyes and keeping us alert to Him — for only so do we live, now as well as then. "Soberness" is the watchword of this counsel. Soberness is the state in which the Christian has all of his senses, all of his mind and heart alert to Christ, and in which he keeps any anesthetic, from alcohol to ambition, from mastering his senses.

What sort of people . . .

Notice to Contributors

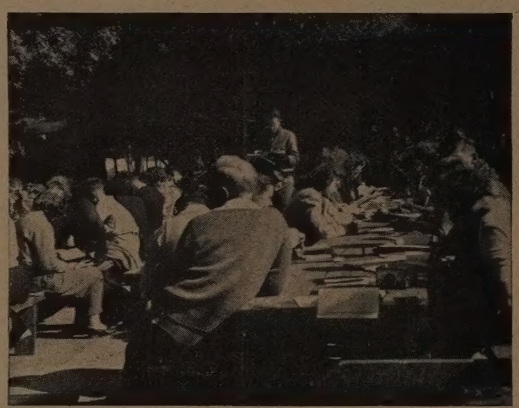
A continually mounting subscription list makes it necessary to advance deadline for contributions, also for official notices, to the Tuesday of the second week preceding date of issue. Material for the issue of Jan. 13 must be in this office on or before Dec. 30 if that issue is to reach subscribers in North America reasonably close to the date shown on title page.

Editors, the "Lutheran Witness"
801 De Mun Ave., St. Louis 5, Mo.

Bible Study—a Summons to United Action

By OTTO H. THEISS, Chicago

Few resolutions of the Centennial Convention are of greater potential significance for the future of our Church than the resolutions which were adopted in the interest of more and better Bible study in our congregations and in all their agencies. Resolutions on this vital subject are not new. They have been adopted repeatedly by the Synod and by the national and District conventions of its organizations, such as the Lutheran Laymen's League and the Walther League. The promotion of Bible study has likewise been a constant concern of the Board for Young People's Work and of the Board for Parish Education. What is different and most promising about the resolutions passed in Chicago this July is the co-ordinated study and planning which went into their preparation. It is an important step toward the development and promotion of a co-ordinated and unified Bible study program by all of the agencies and organizations of our Church which are seeking to advance Christian growth on the various age levels of their particular interest.



Bible Class in Lutheran Service Volunteer School

The place is Edgewood Park, Ont. The class was conducted by Pastor George Hoyer of Silver Springs, Md.

Three years ago the Walther League called a conference on Bible study, which resulted in the organization of a co-ordinated council on Bible study. This council conducted several preliminary studies and, with the inauguration of a department of adult education by the Board for Parish Education, its efforts were merged with those of this new department. The far-reaching resolutions on Bible study adopted by the Centennial Convention are the result of the research and deliberations of this planning group. They demonstrate the possibilities of a co-ordinated approach to the tasks of the Church and the values which can be realized by the summoning of the total resources of the Church for the advancement of any phase of its vast endeavors. In this sense the resolutions are a notable achievement.

Resolutions of this kind, however, are only guides to action. They are blueprints and specifications according to which the need for effective Bible study can, with the help of the Holy Spirit, be met. The research which has been done reveals how deep and how real this need is. There may be disagreement regarding the reasons for the sad lack of organized Bible study, particularly among our adult membership, but there can be no disagreement regarding its crucial necessity. The ability of the Church to do the work of the Lord depends upon the closeness and vitality of our relationship with Christ. The Church grows in vision and in effectiveness as its members grow in intimacy with their triumphant Lord.

Bible study is always more than an intellectual exercise. It is contact with spiritual power, the very power of God unto salvation. Without the release of this power, any progress which the organized Church may make is irrelevant to the mission which Christ has given His Church. We can meet our high responsibility only with the strength which comes from the Word of God. This is true of the purpose of our life individually as well as of our purpose collectively as members of the Church. The weakness of the modern world in the face of the forces of materialism, which are sweeping over it and threatening to destroy it, is the despair and tragedy of our generation. For our own spiritual growth and for the sake of the world we must have Bible study which places at our disposal all the resources of the Gospel. No resources less mighty than that are adequate for the responsibilities of membership in the Kingdom of God.

More than 25 years ago the Walther League began the regular quarterly publication of the *Bible Student*, which was the first and, for many years, the only Bible study manual within the Synodical Conference. Under the editorship of Dr. Theo. Graebner throughout its history, the *Bible Student* achieved much in fostering Bible classes and in providing helps for them. This persistent effort in behalf of Bible study brought about a measurable increase in the number of Bible classes, particularly among the youth of the Church. It indicates what greater results can still be achieved if all the organizations and agencies of Synod will unite, as the synodical resolutions propose, in the promotion of a co-ordinated program of Bible study for every age group. As God helps us, we shall not fail to translate the synodical resolutions on Bible study into united and determined action. In no other way can we continue to build our life and our Church upon the only foundation which is unshaken and eternally secure, the truth and love as they are in Christ, our Redeemer.

An Anniversary Communion with God *

My days are in Thy hands, O Lord;
My life is at Thy lightest call;
Thou need'st but speak to me a word:
I am all Thine; Thou art my All.

For years I've rested at Thy feet,
Nor ever cared from Thee to stray;
I've dedicated my heart's beat
To serve Thee, Lord, in Thine own way.

My thoughts go back to years long gone;
There is much I would erase;
So many deeds I'd see undone,
And countless thoughts I would not face.

But this day like unto a new birth
I face the past, poor though it be;
What has transpired has had its worth
In making, shaping, completing me.

Mistakes which I had made one day
Taught me how frail is humanity;
How hard for us to choose our way;
How easy 'tis to stray from Thee.

Adversity has made me strong,
Like stormy winds that sway the oak;
Trials sent, all made me long
For Thy call to cast off life's yoke.

I recognize Thy hand of love
In all that has befallen me;
Nothing but good comes from above;
Yet come what will, I yield to Thee.

So thanks to Thee, my God, this day,
The dearest one of all the year.
So great Thy grace, I can but say:
My Lord, my God, Redeemer dear!

Nov. 21, 1947 HENRY A. KOENIG
Seward, Nebr.

* Written on the occasion of the 50th anniversary of Drs. Th. Graebner and John H. C. Fritz.

A Visitation Day in Africa

By KARL KURTH, Executive Secretary for the Mission Board

II

Our next stop was at Abia-Okpo, where a meeting of the headmen (elders) of eight churches was scheduled. There are headmen in every district meet weekly. At this meeting the missionary expounded Gal. 5:1-4 with practical applications. I addressed them on Acts 10:33ff. Next we drove to the Central School of the Anang district, known as the Otoro Group School. Here I visited all classes and spoke to the children; also to the teachers. In the infant department the teacher was presenting a Bible History lesson. When he had finished the lesson, I questioned the children on the life of Jesus, particularly His visit to the Temple at Jerusalem. It was amazing how well those little tots were acquainted with the Bible account. When we had completed our visitation, we returned to the compound and soon we were seated at the table enjoying real African food. After the meal was completed, I relaxed for a brief period in reading *A History of Nigeria*, by Margaret L. Potts of the United Missionary College of Ibadan, Nigeria, and then retired for the usual afternoon rest period.

At four o'clock we inspected the compound and prepared ourselves for our lectures and addresses which had to be given the next day, beginning at 5 A. M. The brief evening period was spent in discussing many problems. We gave thought to the establishment of a seminary and the immediate training of native pastors, the organization of a secondary school and a normal department for future teachers. We studied the hospital situation, the rest-house project, and the extension of our work into the urban centers. May God grant us courage to forge ahead in the interest of blood-bought souls, which must be gained and retained for Christ! Our work has been blessed by God tremendously. Regular and systematic instructions imparted to young and old in the fundamentals of the Bible are showing results. More native Christians are in a position to bring the eternal verities to others. It is astonishing to see how devoutly the laymen in the native churches can pray *ex corde* whenever they are called upon to do so. No one feels embarrassed when asked to lead the congregation in prayer. Our missionaries tell us that they (the prayers) are simple, but they come from the heart.

Before retiring for the night, the missionary and I discussed also the permanent-home problem. The home in which I am spending this week is built of mud blocks. These blocks are prepared by the natives out of sand and mud and cost about .01 each. When these blocks are used instead of concrete blocks, the sides of the walls, both outside and inside, are plastered with cement. This gives the home a durable and permanent appearance. The roof of the missionary's house is made of palm mats. They cost very little, selling as low as 25 mats for a shilling. It takes about 1,500 mats to cover the roof. To build a house of mud blocks would cost approximately $2,800, including a bathroom with all necessary fixtures. Mud-block houses are not the so-called native bush houses. When we speak of mud houses (bush houses), we mean a structure built with bamboo poles and sticks. When a skeleton has been erected, the mud is thrown into this skeleton and smoothed down with the hands. Such mud houses can be built for as low as £ 6, or $24 in American money. The bush houses last from four to five years. They have palm-thatched roofs. The collapse of these houses is brought about by the white ants, or termites. White ants are found all over the tropics except in actual swamps and on the tops of the highest mountains. They come up through the walls of the houses and destroy anything that resembles wood. Only certain kinds of timbers, such as African teak and oak, ironwood and mangrove, resist the attacks of white ants, at any rate for a time.

The above covers my entry for one day on my activity. I could add so many interesting items, such as the rescue of twins from death. We found them lying in a bush. I could give you a description of my visit to the prison where in one week 18 murderers from the man-leopard society area were hanged. I gave an address to the prisoners. Before me sat two groups chained together and awaiting trial for hacking their victims to death. I could tell you of a treacherous crossing of a creek over logs. I could give you the innate feelings of my heart as I conducted two funeral services, dedicated a church building. I could speak to you of my sensations experienced as I flew over the Mediterranean Sea and the Sahara Desert. However, time will not permit me to do so. I am busy from early morning till late at night. Next week I am scheduled to journey to Bnea in the Cameroon Mountains to investigate a possible site for a rest house. It will be a trip on the Cross River, the Atlantic Ocean, and then via truck up the mountain slope. I am troubled by insects, particularly sand flies. They cause intense irritation by biting. The tsetse fly is very common and is the carrier of sleeping sickness. Of course, the mosquito, carrier of malaria and yellow fever, and also certain kinds of filaria, is really the boy to watch. Mosquitoes must be reckoned with in the tropics as man's deadliest enemy. Every day I take my prescribed quinine. In spite of my rugged living and unusual activity God has graciously protected me and has granted me health and much vigor.

Nigeria, Africa, Nov. 1

Card of Thanks

On the occasion of their fiftieth anniversary in office the undersigned received many messages of congratulation and good will, far more than could be acknowledged individually. To one and all a hearty thanks, and God bless you! Your letters made the occasion one that will have a lasting spot in our memory, and a grateful one.

JOHN H. C. FRITZ
THEODORE GRAEBNER

Concerning the New Name of Synod

With many others of our Synod I share the hope that our "new name" — "Lutheran Church — Missouri Synod" — will be voted down, because

1. The "new" part will not be generally used; we will still be "Missouri Synod" for sake of distinction.

2. But the "new" name has been and will be interpreted as a case of selfishness and boastfulness.

3. People will still identify "Missouri" as a place near Arkansas and in foreign countries will wonder what it means.

4. The fact that a few large companies manage to get along with similar handicaps (Boston Life Insurance, etc.) is no good reason for us to keep our handicap. Many other companies have changed names for the purpose of getting a good and adequate name. Names count.

5. Americans neither pronounce nor understand the word "synod" correctly, and it is probably still more difficult in foreign fields.

6. "Missouri" does represent a certain meaning in a limited circle of those who know. More's the pity we did not change fifty years ago; then we would now have a better identification. But we can't change any younger; it's high time to drop "Missouri" to get the earliest possible start for a better name.

7. This second century will, please God, see us in a great missionary advance in many countries. Brethren, why handicap that work with a name that must be explained again and again and again, and after that is still not understood?

Let's vote it down. It will hinder our work.

Highland, Ill. MARTIN P. SIMON

That new name, Lutheran Church — Missouri Synod, has me bothered considerably. I tried to use it in a sentence. This is what came out of it: "The Lutheran Church — Missouri Synod is strong in its emphasis on a complete Christian education." How will anyone but the initiated read sense into the above sentence or any other in which the new name of Synod is used? The dash wrecks the sentence structure for the uninformed.

There are several ways out, of course. We can use quotation marks to enclose the name, which isn't English usage. We can underline the name, so it will appear in italics when printed. That isn't English either. Or we can use parentheses, thus: (Missouri Synod). In that case we will lose the dash which is officially part of the name. It seems we need a special conference of English professors to solve the problem.

Since *Missouri* and *Synod* seem to be essential parts of any name we adopt, we might at least have said *Missouri Synod Lutheran Church*. Though this is also somewhat awkward, it does have in its favor that it can be used in a sentence.

All this should have occurred to me and a lot of other people before Lutheran Church — Missouri Synod was adopted, but probably no one at that time had occasion to use the proposed name in a sentence.

WM. A. KRAMER
Board for Parish Education
St. Louis

Do We Qualify as Good Bereans?

II

Bible reading has, no doubt, increased considerably because of the great distress that has engulfed the nations. The burdens and sorrows of life have driven many people to seek solace and strength in the Word of God. It is very encouraging to hear that many of our people who are serving in the armed forces have taken to Bible reading and that they highly appreciate the Testaments which have been passed out to them. But how is it with the folks at home? There are still many who do not seem to think that they need the Bread and Water of Life just as much as the men who face death on the battlefields. It is not easy to get into the habit of reading the Scriptures regularly and with a purpose. Many a hard battle may have to be fought to overcome the reluctant and disinterested Old Adam in one's heart. Mutual encouragement and direction are very helpful in overcoming indifference. Getting people interested in forming Bible-reading clubs is certainly a movement that deserves support. But the best means for helping people to become familiar with the Scriptures and learn to use them is, without question, the *Bible class.*

"Understandest thou what thou readest?" The Bible class not only trains people to read the Word of God regularly and systematically, but it also helps them to understand difficult passages and to apply the lessons of the sacred text to their personal needs and conduct. We may consider that group in Berea as the first adult Bible class on record, for they undoubtedly discussed Paul's sermons at their gatherings and compared notes in regard to the results of their study. Some of our soldiers and sailors have found it profitable to meet in groups for joint Bible study. Church members who, like the Bereans, receive "the Word with all readiness of mind" and are eager to increase their knowledge of God's Word will certainly appreciate the opportunity to attend a Bible class of their church.

St. Louis J. M. WEIDENSCHILLING

From a Pocket Notebook

The long-delayed building program of our congregations is gaining momentum in every synodical District. The total must run into millions of dollars. In addition to plans for new churches, schools, parish houses, and parsonages, there is the effort on behalf of Lutheran high schools, Fort Wayne, with a $500,000 building program; Houston, with $200,000; Racine, Wis., finishing a remarkable campaign for several hundred thousand. Congregations in small towns building $200,000 parish schools (Seymour, Ind.). . . . One of our Houston laymen interested in the high school project is Dr. Oscar E. Ranfranz, now commissioned by the State Department of Health to do special work in tumors of the mouth and jaw. . . . St. Paul's at Austin (the Rev. A. F. Jesse, pastor) again intends to set aside three weeks early in the new year during which teams of members will visit in all homes of the congregation and discuss with the members the progress of the congregation in such vital matters as church attendance, Communion attendance, Sunday school and Bible class attendance, and contributions during the previous year, as well as acquaint them with the hopes and aspirations of the congregation for the current year. This is the tenth year of St. Paul's "Home Visitation Project." . . . When Zion at Bethalto, Ill., voted its pastor, the Rev. W. G. Bruegmann, a gift of $500 for 1946, the treasurer delivered a check for the amount on the following day. . . . At Hancock, Mich., a Sunday school bus is donated to Peter and Paul Church by Mr. Paul Abrelat, a member of the congregation. . . . Still in the North Wisconsin District, at Manawa, Mr. H. A. Voss donates 200 new books to the library of the parish school. We also note that a regularly hired cook prepares a complete hot dinner each day for all the children of the school. . . . The California and Nevada *Supplement* asks whether any other group in the Missouri Synod or elsewhere can match the example of men's club and pastor at Las Vegas-Boulder City, who worked from 5:30 to 8 A. M. on excavation for the new parish hall. The example seems to have been contagious, "even the president of the bricklayer's union got the spirit and laid a few rows of bricks." . . . At Whittier in Southern California an unknown friend of the day school recently offered to present the congregation with a school bus, complete with license plates and appropriate lettering on the sides. . . . Within four days after they were advertised in the LUTHERAN WITNESS, requests for the old candlesticks and crucifix of St. Paul's Church, Glenwood City, N. Wis., were received from four different States. They will be sent gratis to a new mission congregation in Nameoki, Ill. . . . The Central District edition of the LUTHERAN WITNESS and DER LUTHERANER has gained more than 1,000 subscribers over 1946, the total being 24,278. . . . "When we are without love, we have become heterodox." Prof. M. Franzmann, chapel talk, Nov. 14. . . . In Southern Illinois our congregations during nine months of 1947 received 249 adults by confirmation, comparing with earlier totals of 273 for 1946, 176 in 1945, and 198 in 1941. . . . Among golden anniversaries suitably recognized was that of Mr. J. George Blumenschein of St. Martini Church, Chicago. . . . At Collinsville, Ill., the 25th anniversary of Miss Gussie Bohland as teacher of Holy Cross School was recognized in a special service Nov. 2. . . . "Vision of Faith" was a Reformation broadcast of 25 minutes put on by the Walther Leagues of Wichita, Kans., Nov. 2. The Rev. Martin E. Ramming, pastoral adviser, reports much favorable comment. . . . When Father Flanagan's Boystown Team played St. Louis University High School, Jewish firms were not overlooked with the suggestion that they purchase a block of tickets. . . . And at Ridgeway, Wis., St. Bridget's Church netted $4,500 cash in the raffle for a Hudson automobile after the car was paid for. . . . The recent German booklet of devotions by R. H. C. Meyer has many orders from Germany for shipment in quantities.

G.

Our Church's official Spanish publication, *El Noticiero de la Fe,* now goes into over eight hundred Latin American homes in over a dozen countries in North America, Central America, South America, and the West Indies.

Uncle Joe's Corner

"Uncle, what other habit should we students cultivate?"

"Charlie, together with diligence and a constant sense of obligation you should cultivate cheerfulness."

"Right here I wish to remark that some students who are very diligent and seem devoted to their studies seem very gloomy and cheerless."

"That is a serious fault, and, sad to say, so many good people, good boys and girls, have marred their life and increased their hardships and difficulties by giving way to worry and pessimism."

"It is true that this lack of cheer makes many a boy and girl actually repellent. An unfriendly person is not attractive."

"No, and many church members by their constant complaining and grumbling give the church a bad name; at least they do not attract anyone."

"I suppose that was the meaning of the child of whom I read who prayed: 'Lord, make the bad people good, and make the good people more pleasant.' But, Uncle, some students have worries, difficulties, and others have sad conditions at home. Then there are some whose health is not what it should be."

"All that you say, Charlie, is true, but they ought to remember that all these conditions, whatever they may be, are not improved by a gloomy pessimism and despondent outlook. Every young person should be told and should always remember those important words of Jeremiah: 'It is good for a man that he bear the yoke in his youth.'"

"Uncle, don't you think that the lack of cheerfulness in many otherwise good people has an unfavorable influence upon others, especially upon other young people?"

"True, and don't let anybody tell you that the Bible favors gloom and pessimism. Again and again the Bible tells us to rejoice and to be glad and to give thanks. There's that important command of God: 'Rejoice, O young man, in thy youth, and let thy heart cheer thee in the day of thy youth.' God does not only permit us to be joyful, He invites us to joy, He commands us to rejoice."

"I believe in what you say, but still there come times of depression and gloom when it is very difficult to be cheerful."

"That is the reason, Charlie, why
am telling you to cultivate cheerful-
ss. Don't let the evil spirit of gloom
ttle upon your heart and mind.
suggest that you frequently repeat
yourself those words of the poet:

Away, vain idle thoughts, depart;
Roam not, my soul, abroad,
For now I build within my heart
A temple to my God."

"You believe that we should con-
ol our thoughts, but isn't that very
fficult?"

"There are many difficult things to
done, my boy. I still remember
at an old Christian used to say when
rtain things were suggested: 'I dare
t think about that.' Remember what
ther said about thoughts? He said
at we cannot prevent a bird from
ing over our head, but we need not
low him to make a nest in our
ir, and just so you cannot prevent
me thought from entering your mind,
t you need not permit it to remain
ere."

"Uncle, you're right, but what
uld you suggest as a help to aid us
managing our thoughts and devo-
ons?"

"My boy, God has prepared that
lp for you and for everyone. It's
und in the Bible."

"Of course, we should pray for a
eerful spirit, should we not?"

"Yes, when you pray, you speak
ith God, but remember that when
u read the Bible, God speaks to you,
d God's speaking is much more
werful than your speaking. Remem-
r what the great English poet Joseph
ddison said when speaking of the
ercies of God as God has revealed
em in Holy Writ. He has given us
is beautiful stanza:

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

"Some of my fellow students tell
e that the contemplation of nature
sufficiently instructive and stimu-
ting to them. They tell me they do
t need the Bible."

"That's just as foolish as to say that
ecause you have your mother you
n't need your father. True, God
as also revealed Himself in creation.
he entire world and the heavens
bove speak to us of God. But God
as given us a much clearer and a
uch more comforting revelation of
imself, that is the Bible. It is foolish
nd unreasonable and also ungodly to
ake an invidious comparison between
ature and the Bible. God wants us
enjoy both."

AMONG OUR CHURCHES and SCHOOLS

Concordia Seminary Honors Professors

On Friday morning, Nov. 21, in a special service, Concordia Seminary, St. Louis, honored the professors Dr. Th. Graebner and Dr. J. H. C. Fritz, who have completed fifty years of service in the Church since their graduation from this institution in 1897. The Rev. W. F. Lichtsinn, Fourth Vice-President of Synod, spoke on the basis of Psalm 103. President L. J. Sieck presented the jubilarians with suitable engrossed testimonials on behalf of the faculty, Mr. O. A. Dorn, manager, made presentations on behalf of Concordia Publishing House.

The celebration was continued on Friday evening with a testimonial refection in Wartburg Hall, at which the entire faculty family and their wives and the Board of Control and their wives, Vice-President Lichtsinn, Western District President and Mrs. E. L. Roschke, and Manager and Mrs. O. A. Dorn were present. At this time the professors Dr. J. Theodore Mueller, Dr. G. Schick, and Dr. Walter A. Maier were also honored, the first two on the completion of forty years, the last on the completion of thirty years of service in the Church since their graduation from the seminary. The two new professors O. Sohn and W. Buszin were welcomed to the institution. The speakers for the occasion were Dr. W. Arndt, Dr. A. Rehwinkel, the Rev. A. Doerffler, chairman of the Board of Control, and President L. J. Sieck. Congratulatory messages and tributes from near and far were received, showing the universal esteem and love in which the jubilarians are held. Among these were two lei wreaths, which were sent, special air mail, by Pastor and Mrs. Adolf Meyer in Hawaii to the two jubilarians. Mr. O. A. Dorn made additional presentations on behalf of Concordia Publishing House. Dr. Th. Graebner took advantage of the opportunity to present to Concordia Seminary an oil portrait of his sainted father and one-time professor at the seminary, the Rev. Dr. A. L. Graebner.

W. G. POLACK

Pastors' Seminar Meets in San Francisco

(The *Western Lutheran* of Sacramento, Calif., reports the following transactions at a seminar conducted in St. Mark's Church, A. L. C., in San Francisco, Nov. 11.)

Liturgical matins were conducted by the Rev. R. G. Wiederanders. Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill., lectured on the subject "From a Balcony Chair at Lund." The other speaker was the Rev. Herbert Lindemann, pastor of the Lutheran Church of Our Redeemer, St. Paul, Minn.

The Rev. Harold J. Brown was general chairman for the day. Pastors Schroeder and Bergstresser were the registrars. The ladies of St. Mark's served the noonday meal.

The seminar members accepted the recommendations of the nominating committee that a similar seminar be held next year in one of the East Bay churches of the Missouri Synod and that Prof. Paul Huchthausen of Concordia College, Oakland, serve as general chairman; the Rev. B. P. Wallschlaeger, San Francisco, alternate chairman; and the Rev. Douglas Jacobson, San Francisco, registrar.

The fruit of an earnest discussion on Lutheran co-operation and unity resulted in a resolution, which was unanimously adopted, to the effect that pastors attending the seminar initiate all-Lutheran seminars in each of their respective communities.

Pastoral Retreat

A pastoral retreat was sponsored by the pastors of Circuit Two, Northern Nebraska District, at Trinity Lutheran Church, Fremont, Nebr. (V. Hoffmann, pastor), on Monday, Nov. 17.

Prof. Theo. Graebner of Concordia Seminary, St. Louis, and Prof. W. A. Baepler of Concordia Seminary, Springfield, were the essayists. Dr. Graebner, by request, spoke on the topic "The Brief Statement of Our Doctrinal Position, 1932 — Its Origin, an Evaluation, and Some of Its Implications, with Special Reference to Boy Scouts, Lutheran Men's Clubs, etc." Professor Baepler's essay dealt with "The Genius of the Missouri Synod — Manifested in Its Confessionalism, Its Church Polity, and Its Work."

Some seventy pastors from the two Nebraska Districts, as well as from Iowa West, were present to hear the essays. These pastors also took an active part in the discussions which followed. Many practical questions were asked by the pastors and answered by the professors.

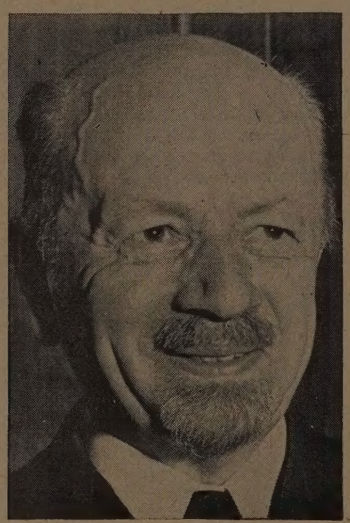
Omaha H. G. CATTAU

Bishop Dibelius Comes to St. Louis

Dr. Otto Dibelius, the Lutheran bishop of Berlin and Brandenburg, who came across to study American churches, recently spent a number of days in St. Louis. On Nov. 19 he visited various Lutheran points of interest in this city, including Concordia Publishing House, the Lutheran Hospital, Holy Cross Church, and Concordia Seminary.

Addressing the faculty and students, he pictured the sad plight of theological professors and students in Germany, who not only lack the ordinary comforts of civilized living but the minimum quantity of food necessary for sustained mental effort, five hours a day being the limit for intensive study. Equally bad is the lack of the most essential books for their studies. Still many young men are anxiously awaiting their turn to be admitted to the study of theology — one of the bright spots in this gloomy picture!

In a meeting with the faculty the bishop alluded to the heroic Lutheran pastors and leaders who before and during the war opposed Nazi interference with the business of the



Dr. Otto Dibelius
Lutheran Bishop of Berlin
RELIGIOUS NEWS SERVICE PHOTO

Church. He described the efforts that are now being made to save the Protestant Church in Germany. His own group he estimated as five per cent Reformed, five per cent unionistic, and ninety per cent Lutheran. These groups, he explained, are combined in church polity, or administration, but are under their own respective authorities in matters of doctrine. Asked whether Lutheranism would succumb under such an arrangement, the bishop declared emphatically that it would not. He drew attention, however, to the need of good theological literature and remarked that at present German theologians must look to Switzerland for their reading matter.

The bishop spoke of these days as apocalyptical, or eschatological — the end of time. In view of his observations and personal experiences one can understand that. But the bishop is no defeatist. He is here to rally all Christian forces to the battle.

L. W. S.

Letters from Readers

ON THE AIR AT TWIN FALLS

For a full year Immanuel Church of Twin Falls has been broadcasting the full main service from 11:00 to 12:00 noon over KTFI, 1,000 watts. In October of 1947 we renewed the contract for another year, and now the station upped its power to 5,000 watts and introduced FM. Each Sunday the full standard order of service with sermon and choir can be heard for some hundreds of miles in all directions. And the full cost of it is guaranteed by the parish in its annual budget, and no solicitation for funds is made in the broadcasts, although the studio would allow it. Loyal friends of the broadcast, however, have remembered the cause quite generously. The contract costs $1,853 per year. It has given us some splendid publicity, and the broadcast has been heard quite far.

Twin Falls, Idaho R. C. MUHLY

LUTHERAN EDUCATION WEEK IN SAN ANTONIO

We learned that the radio station managers of San Antonio were interested in "children's programs" and not so many "speeches." So we gave them this line-up:

Holy Cross Lutheran Kindergarten (note *Kindergarten* children — between the ages of 4 to 6), a program with the general title: Prayer in the Life of a Christian Child — with appropriate prayers in speech and singing. Miss Luella Sommer, teacher of the Kindergarten, prepared the material and directed the program.

St. Paul Lutheran School Choir — made up of school children entirely. Directed by Teacher Bunsold.

Mount Olive Lutheran School in a playlet with the title: Thank God I am an American. . . . Only children participated. Teachers Feil and Engel directed.

An address by Teacher Wolter of St. Paul Lutheran School.

An address by Rev. Edwin Brown, Spanish missionary in our city, over the Spanish station.

Lutheran Education over five stations.

San Antonio BEN. G. HOFFMANN

A CHRISTIAN BOOK CLUB

The only Christian Book Club that I personally know of is the "Pinebrook Book Club" of East Stroudsburg, Pennsylvania. Some of the Concordia Publishing House books which this club has featured are: *Make Yours a Happy Marriage*, by O. A. Geiseman. *My Vineyard*, by Dorothy Hoyer Scharlemann, *The Quest*, by Ludwig Bauer, *Does the Bible Contradict Itself?* by Professor Arndt, *Short Stories by Jesus*, by Dr. Wm. Dallmann, *Scripture Cannot Be Broken*, by Dr. Theo. Engelder.

There are three book clubs combined in one, i. e. — The Pinebrook Book Club for laymen, The Junior Book Club for children, and the Clergy Book Club for pastors. GEORGE HAUSSMANN, JR.

Santa Maria, Calif.

EDITORIAL NOTE: Another religious book club is Sword Book Club, Wheaton, Ill., which has also featured Concordia Publishing House books.

STATISTICS FOR AUGUSTANA

In the LUTHERAN WITNESS of October 5, 1947, on pp. 329—330, there occurred an article entitled "Lutheran Statistics for 1946" over the signature of Erik Modean, Statistician of the National Lutheran Council. This article reports that the Augustana Synod had a gain for the year of 2,485, or .6 per cent. The paragraph from which these figures were taken does not specify whether it refers to Baptized or Communicant gains.

The facts are these: Augustana had a communicant gain of 6,495 (2.13%) and a baptized gain of 12,482 (3.11%).

Naturally our synod would appreciate having its statistical gains reported accurately in these comparative tables.

C. W. JOHNSON
Statistician, Augustana Synod
Escalon, Calif.

A MAN CAN BE KNOWN BY THE CALENDARS HE KEEPS

Calendar time is here again. If you are a businessman, don't give out those calendars with suggestive or indecent pictures. If such calendars are offered to any Christian, he ought to refuse them. If you have any, don't hang them up. Tear them up!

Evil pictures have a way of hanging in the memory. Don't you have enough troubles with keeping your mind clean without inviting more unclean thoughts? Besides, what will those pictures do to others? Are you sure you can answer for them on the great Judgment Day? Would you want Jesus to see them in your home or your office? Don't hang them up! Tear them up!

Highland, Ill. MARTIN P. SIMON

New Publications

The Lutheran Annual, 1948.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1948. Concordia Publishing House, St. Louis, Mo. Price, 35 cents per copy.

It is impossible in a brief paragraph or two to tell all that these brochures contain. There is excellent reading material and the usual calendar of the year by months, weeks, and days, and a general complete catalog of all the activities of our Church, to which are added a number of useful tables, information concerning mail, and the addresses of all pastors, teachers, professors, and officers.

M. S. S.

Concordia Bible Student, Studies in the Book of Acts I. Vol. XXXVII, No. 2, January-March, 1948. Edited by Rev. J. M. Weidenschilling, S. T. D. Concordia Publishing House, St. Louis 18, Mo. Price, 55 cents per annum.

Concordia Bible Teacher. Vol. IX, No. 2, 78 pages. Price, 85 cents per annum.

For teacher and for student these publications offer Bible lessons appropriate for the first quarter of the year, January to March, 1948. They are based upon the studies in the Book of Acts. Since the Book of Acts is the only authentic record which we possess of the first 35 years of the history of the Christian Church, these

booklets certainly offer very important material. There are so many questions concerning the Jews, the founding of the Christian Church, the Apostles, and any number of other subjects, there are so many quotations from reliable sources as to definitely recommend these booklets to everyone who intends to become better acquainted with the Book of Acts.

M. S. S.

The Prayer Book of the Saints. Studies in the Book of Psalms. A Bible study manual published by the Walther League, 875 N. Dearborn St., Chicago 10, Ill. Price 30 cents, with Leader's Handbook, 50 cents.

The Walther League's Committee on Bible Study, as part of a synodical committee acting for the Board for Parish Education, is offering for the senior level this manual for the study of selected Psalms. A feature are the (more than 80) topics for discussion, each of them when properly handled able to set up a chain reaction of lively discussion. When the class has finished the series, it will know what was Dr. Fuerbringer's favorite Psalm, which Psalm was recited every day by the ancient Church during Passion Week, which Psalm Lady Jane Grey recited before she was beheaded, why we don't have auricular confession, which are the ten Messianic Psalms, what Luther said about the Psalms' relation to the Lord's Prayer, something about the parallelism of the Psalms, whether the U. S. A. can be called a Christian country, and the fourfold purpose of marriage. Besides, there is a strong devotional spirit running through the entire manual. G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Commissioned:

Bentrup, Waldo W., in Redeemer Church, Enid, Okla., by Jno. F. Schultz, 21. Sun. p. Tr., Oct. 26.

Birner, Charles R., in Redeemer Church, Enid, Okla., by Jno. F. Schulz, 21. Sun. p. Tr., Oct. 26.

PASTORS

Commissioned:

Schulze, Andrew, in St. Philip's Church, Chicago, Ill., director of Negro missions in Chicago, Ill., by P. L. Kluender, 23. Sun. p. Tr., Nov. 9.

Installed:

Barlag, R. O., in St. John's Congregation, Sparta, Ill., by G. C. Mellaender, 24. Sun. p. Tr., Nov. 16.

Coellner, Frederick H., in Trinity Congregation, Manistee, Mich., by E. A. Hessler, 24. Sun. p. Tr., Nov. 16.

Foust, Paul J., in St. Paul's Congregation, Whittaker, Mich., by H. B. Fehner, 23. Sun. p. Tr., Nov. 9.

Gramlich, W. A., in Trinity Congregation, Maysville, Ky., by Walter Littmann, 23. Sun. p. Tr., Nov. 9.

Herpolsheimer, Arthur, in Trinity Congregation, Edwardsville, Ill., by A. J. Weber, 23. Sun. p. Tr., Nov. 9.

Hoyer, Adolf H., in St. Paul's Congregation, Big Spring, Tex., by Gilbert C. Becker, 24. Sun. p. Tr., Nov. 16.

Kuring, Justus J., in St. John's Congregation, Belfry, Mont., by Richard L. Schlecht, Nov. 6.

Meyer, Waldemar E., in Zion Congregation, Fort Worth, Tex., by Walter E. Dorre, 24. Sun. p. Tr., Nov. 16.

Mueller, Otto C., in Trinity Congregation, Durham, Kans., by K. E. Juengel, 24. Sun. p. Tr., Nov. 16.

Schumacher, B. F., in St. James' Congregation, Logansport, Ind., by A. H. Gallmeier, 24. Sun. p. Tr., Nov. 16.

Ulmer, Louis E., in Zion Congregation, Guthrie, Okla., by Gerhardt Rusch, 23. Sun. p. Tr., Nov. 9.

Wedig, Charles E., in Zion Congregation, Brighton, Colo., by Paul Kretzschmar, 23. Sun. p. Tr., Nov. 9.

TEACHERS

Saeger, Maynard H., in El Sereno Congregation, Los Angeles, Calif., by W. G. Pultz, 12. Sun. p. Tr., Aug. 24.

Venz, Norman, in First Trinity Congregation, Bloomfield, Nebr., by A. Ollenburg, 24. Sun. p. Tr., Nov. 16.

Cornerstone Laying

Breckinridge, Okla. Immanuel Congregation (Edwin F. Peter) laid the cornerstone for a new church, 24. Sun. p. Tr., Nov. 16.

Cordova, Nebr. St. John's Congregation (G. Mueller) laid the cornerstone for a new church, 23. Sun. p. Tr., Nov. 9.

Indianapolis, Ind. Our Savior Congregation (F. S. Falkenroth) laid the cornerstone for a new church, 20. Sun. p. Tr., Oct. 19.

Scottsbluff, Nebr. St. James' Congregation (W. E. Harms) laid the cornerstone for a new church, 23. Sun. p. Tr., Nov. 9.

Call for Candidates

Concordia Teachers College, Seward, Nebraska

I

The Board of Control of Concordia Teachers College, Seward, Nebr., has secured the approval of Synod's Board for Higher Education and of the Board of Directors for the calling of an associate professor to fill the chair made vacant by Professor Wuerffel's acceptance of the deanship at Concordia Seminary, St. Louis. The position is to include the administration of the college library and a partial teaching load. The congregations of Synod are herewith requested to nominate men who qualify.

It is essential that the man to be called have had sufficient training in library science or have had experience or shown an interest in the field of library work and be willing to secure the training necessary for the administration of the library according to the standards of the accrediting agencies. In addition, he should have, as a minimum, a recognized bachelor's degree with a major in a teaching field in which he can assume a partial class load.

In view of the great importance of this position for the adequate training of future teachers in the rapidly expanding educational program of our Church, all congregations are urged to give this request serious consideration and to take appropriate action that this position will be filled adequately at an early date.

II

Since Professor Henry A. Koenig has reached retirement age, a call is herewith issued for the nomination of candidates, one of whom may be chosen to fill the position made vacant. The position entails teaching primarily in the field of English. It is desirable that candidates have a recognized master's degree with a major in English or have completed enough academic work to be within easy reach of this degree.

Every congregation in Synod is authorized to nominate one candidate for each position. All nominations should by Jan. 16 be in the hands of Rev. I. C. Heinicke, *Chairman*, The Board of Control, Concordia Teachers College, Seward, Nebr.

Call for Nominations

In keeping with regulations adopted by the Centennial Convention a request is herewith made for a new list of nominations of well qualified candidates for the chair of Exegesis at the Seminario Concordia at Porto Alegre, Brazil.

Nominations together with pertinent information are requested to be mailed to the Secretary of the Board of Control of the Seminario Concordia at Porto Alegre on or before Feb. 1, 1948. — Rev. Carlos H. Warth, *Secretary*, Caixa Postal 71, Novo Hamburgo, Rio Grande do Sul, Brazil, S. A.

Nominations

For the Professor to teach Elements of Hebrew and Old Testament Interpretation at Concordia Seminary, Saint Louis, Missouri

Prof. J. Henry Gienapp, B. D., M. A., Concordia College, Milwaukee, Wis.: Epiphany, St. Louis, Mo.

Prof. Alex Guebert, St. Louis, Mo.: Concordia, Louisville, Ky.; St. Paul's, Sheboygan, Wis.

Rev. Alex. Heidel, Ph. D., Chicago University, Chicago, Ill.: Grace, Lexington, Mo.; Zion, Lincoln, Mo.; Trinity, Alton, Ill.; Luther Memorial, Richmond Heights, Mo.; Immanuel, Hodgkins, Ill.; Redeemer, Chicago, Ill.

Rev. Walter H. Koenig, Pekin, N. Y. (Sanborn, N. Y.): St. John's Hamlin, N. Y.; Trinity, Niagara Falls, N. Y.; Zion, Niagara Falls, N. Y.; St. Paul's, North Tonawanda, N. Y.

Prof. P. Peters, Ph. D., Lutheran Theological Seminary, Thiensville, Wis.: St. Stephen's, Milwaukee, Wis.

Rev. Alfred Sauer, Winona, Minn.: St. Paul's, Truman, Minn.; St. Paul's, Cascade, Wis.

Rev. Otto F. Stahlke, Waltz, Mich.: Trinity, St. Louis, Mo.

Rev. Raymond Surburg, A. M., Th. D., Brooklyn, N. Y.: St. John's, Harrison, N. J.

Prof. G. Viehweg, Concordia College, Austin, Tex.: St. Paul's, Concordia, Mo.

The Electoral College will meet at Concordia Seminary on Jan. 14, 1948, at 10 A. M. Any correspondence with regard to any of the candidates should by Jan. 13 be in the hands of George W. Wittmer, *Secretary*, Board of Control, 3543 Pestalozzi St., St. Louis 18, Mo.

Changes of Address

Pastors

Boevers, C., em., R. 7, Box 642, Tucson, Ariz.
Bouman, H. J., 915 S. 17th St., Sheboygan, Wis.
Brutlag, Allen, R. 2, Salem, Ill.
Cress, Clyde O., Box 428, O'Neill, Nebr.
Geiseman, Dr. O. A., 1325 N. Lathrop Ave., River Forest, Ill.
Hoyer, Ad. H., 206 W. Ninth, Big Spring, Tex.
Huth, Harry, 150 Robinson St., Regina, Sask., Can.
Janssen, Ihno, Sr., R. 1, Box 83, Merrill, Wis.
Jehn, Anton, 1539 St. Andrew St., New Orleans 13, La.
Laetsch, Dr. Theo., Prof. em., 5705 Gresham St., St. Louis 9, Mo.
Mehl, Paul, 254 Northwest Highway, Park Ridge, Ill.
Meyer, M. V., 2301 L. Huntington Rd., Waynedale, Ind.
Meyer, Waldemar E., 1120 Eagle Dr., Fort Worth, Tex.
Michels, W. Harvey, Drayton, N. Dak.
Moeller, Elmer, 715 Fourth St., Bismarck, N. Dak. Church office: 419 Fourth St.
Neipp, Paul C., Box 885, Trona, Calif.
Neunaber, E. G., 211 Town Hall, 1188, Oak Ridge, Tenn.
Waldschmidt, R., 202 N. Almo St., Burley, Idaho
Wolter, H. G., 4513 S. Harding Ave., Chicago 32, Ill.
Zorn, Herbert, Trivandrum, Travancore, S. India

Teachers

Huebner, Aug. B., *cand.*, R. 1, Sebewaing, Mich.
Meier, Harold, 1822 S. 19th Ave., Maywood, Ill.
Rolf, L. W., 34 Lincoln Dr., Grand Forks, N. Dak.
Schmidt, Wm. A., 1232 Ferdinand, Detroit 9, Mich.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Tuesday of the second week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

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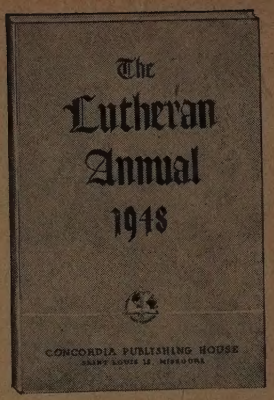

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